UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

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I love thee, thou brown, homely, dear old Earth!
Those fairer planets whither fate may lead,
Whatever marvel be their bulk or speed,
Ringed with what splendor, belted round with fire,
In glory of perpetual moons arrayed,
Can ne'er give back the glow or fresh desire
Of youth in that old home where man had birth,
Whose paths he trod through wholesome light and shade.
Out of their silver radiance to thy dim
And clouded orb his eye will turn,
As an old man looks back to where he played
About his father's hearth, and finds for him
No splendor like the fires which there did burn.

—*E. R. Sill.*

The Wisconsin Legislature, which has just adjourned, has proved its right to the word "Progressive." It has maintained the state's reputation of being in the advance. Among its worthy enactments are the following:

The upper berths in the Pullman car must be kept up when lower berths are in use unless actually sold to occupants.

The State is authorized to buy land and sell the same to actual settlers.

State aid is provided for the building of new roads, and better bridges in rural districts are provided for.

A "Marine Mail Delivery" is the latest thing in the way of postal service advocated for the benefit of Lake Side resorters during the vacation weeks. Why not? The sooner the state as well as individuals realize that one should live and be amenable to law and a recipient of law's bounty during the months of July and August as well as in the months of December and January, the better it will be for all parties concerned.

A recent Sunday issue of the *Chicago Tribune* gives a whole page, profusely illustrated, to the consideration of the "Silly Season." It is a sad commentary on America that the season which releases so many from the grinding round of labor and permits them to take nature by the hand and wander with her through her forests and by her lakesides, should be so characterized. Vacation is not "vacuity" and idleness is not rest, least of all are the dissipations and flirtations that go with idleness either re-freshing or re-creating. It becomes more and more a question among educators whether the "long vacation" is conducive to the health of either the body or mind of the child. A twelve-months' school, punctured with the intermissions and recesses and week-long "let-ups" would probably be better than a ten-months' school with the two months' lawlessness and rudeness which characterize the "outings" of too many adults and children.

The Summer School of Ethics at Madison under the direction of Mrs. Anna Garlin Spencer closed another successful season last Friday. The final public meeting was held in the Y. M. C. A. Building of the University and presided over by Professor Ross—Mrs. Spencer, the editor of UNITY and the chairman speaking to the question, "The Ethical Advance in Social Welfare." A hopeful list of noble doings and higher ideals characterizing the present generation was enumerated. Among these are the humaner treatment of criminals, the wiser handling of juvenile delinquents, and the shifting of the moral ideals and religious standards from theological to sociological motives and efforts. The School of Ethics itself, which has just completed its fourth season, is a case in point, an object lesson, testifying to the advancement of the age.

The citizens of Madison, Wis., are in revolt against the street car system of the city, which has undertaken to proscribe the baby-carriage. An Anti Baby-Cab Order has been issued by the management unless the cab be of a portable type and properly wrapped. Naturally there is a revolt on the part of the young men and young women who are anxious to leave the world to their successors. Here is a menace to the family life which should be earnestly met: "It makes a lot of trouble," "it delays the car," "it soils the clothes of other passengers." Granted, but what are street cars for? Are they not a public utility, servants of all the citizens? Let the baby's right to ride be established though his father may not be able to buy an automobile. An editorial note in the *State Journal* comments upon the fact that a man with a beer keg wet from the brewery vaults was permitted to board the car which excluded a baby cab. Comment is unnecessary. Here is another case where the rights of children and the sanity and sanctity of play-grounds should be maintained.

This is as it ought to be, but when it extends the "open season" ten days for the benefit of deer-hunters

and adds half an hour a day to the killing time in the duck-shooting season, we are wondering whether this is not "class legislation" that ought to be suspected. These privileges are not in the interest of the deer or of the duck, nor of those who live in their neighborhood and share with them the resources of nature, but for the non-resident city chap, who sallies forth with powder and ball in one pouch and oftentimes with a flask in the other, in search of something to kill—in the interest of something known as "sport." In the evolution of society may we not hope that the pleasure in killing will vanish from the heart of the truly educated man? We believe that the earth is for the noble and that the lower life must ever yield to the needs of the higher. The forests as well as the fields, the rivers and lakes as well as the gardens, should yield up their contribution of food and protection to the masterful order at the head, but the wild denizens of the forests and streams should be subject to the same laws of economy, humanity and proprietorship as the residents of the pasture and the barnyard. It is not easy to draw the ownership line in such a way as to separate the quail that eats the corn in the shocks from the hen that finds its corn in the barnyard.

The indications are that the city of Madison, Wisconsin, through its Common Council, will perfect the purchase of the Lake Side Grounds occupied so long by the Winona Chautauqua Assembly. This will secure for the city of Madison a beautiful park, already well developed with shade trees, walks, etc. This is an example which many other western cities will do well to follow. A lake is a municipal, county, or state asset. It offers that which money cannot buy—refreshment to the body and peace to the soul. As a matter of fact, the lakes of Wisconsin have already proved an exhaustless means of wealth, and it is sad to think that most of the lake shores in Wisconsin, Michigan and Minnesota have already been seized by the capitalist class, most of the vantage being secured at a ridiculously small price, and now the all-year-round residents have no rights that will permit them to walk along the shore or swim in the waters of these lakes. Madison has already, through the forethought and generosity of its citizens, its Tenney, Frank Vilas and Brittingham Parks, all of them places of growing beauty, and now with the addition of this Winona Park, the capitol city, so favored by nature, will justify its bountiful inheritance. For economic, as well as sanitary, social and ethical reasons, it is time that the cities of America, large and small, should look well to their play grounds, guard and multiply their beauty spots, and then teach their people how to use them. The beer gardens and shooting parks must give way to something more refined and humane and better adapted to the needs of childhood, womanhood and old age.

"Bread-and-Butter" Education

The words and works of Mrs. Ella Flagg Young, in connection with the annual meeting of the National Educational Association in San Francisco, might have been anticipated. The nation expected leadership in her, the intelligent elements in the nation have already forgotten her sex; they know that she stands as an educator among educators, eminent if not pre-eminent in many lines. Progressive, aggressive and incisive in her word and work, she brought her year's presidency to a triumphant close.

But perhaps the nation was not prepared to find that Chicago had another woman to send who would sound in masterful fashion, not the word for the hour and the place but the word for the nation and the age.

At this distance it would seem that Mrs. Emmons Blaine made the address of the week, in which she pleaded for a higher idealism in the life of the teacher and in the quest of the schools. She spoke plainly concerning the manifest tendency among teachers, particularly in our large cities, to commercialize their profession, or rather, to reduce their profession to a money-making craft. She condemned the organization among teachers that demands what the public ought to be glad to give unasked, namely, an adequate wage. It is a pity that teachers should turn aside from the ideals that call for disinterestedness and enthusiasm in the attempt to compel what the community should be willing to give gladly.

Mrs. Blaine traced this tendency to its logical conclusion; she traced a connection between the sordidness in the school room and the "growing abuse of public power and the falling off from the accepted ideals of political liberties and equalities" in other public servants.

Mrs. Blaine said the opportunity of the teacher today is the "opportunity to save the country," which, of course, is "the greatest opportunity in the world today." She discovers in our times a tendency on every hand to subordinate the welfare of our institutions to commercial gain, the supplanting of a "desire for free representative government by the desire of the free undisturbed chance for the getting of money."

Mrs. Blaine's message to the teachers in San Francisco is a message to the teachers of the world:

> The citizens of tomorrow are all in your hands. You have our whole body politic of the future America in your hands. You have it before selfish commercialism has more than reached its ears—before the grip of materialism has it by the throat.
>
> What possession have we other than our children that we treat so carelessly? You have them. They are yours to

redeem, and they are the only hope for the redeeming of our nation.

There are two sides to the money question in teaching. You cannot serve God and Mammon. If the uplifting of the child is the aim of the teacher, the money cannot be. Therefore, the money must not be—cannot be—the aim of the teaching.

On the other hand, the community will come not to concede, but to demand money payment for the work of teaching commensurate with the payment of the highest experts in any field. It needs but the conception of the community of what it must have for its children, of what it must give to its children and to those who are making their lives. To reach this conception, it is you who must help to show the truth. That truth can never come out of the spirit of exaction. It will come only out of the spirit of devotion.

Mrs. Blaine struck a fundamental keynote of democracy when she said: "The first business of the school is to prepare cleaner, keener, and more efficient voters and workers for the state," and if it is true that this demand is seldom heard, then indeed we are in a bad way as a nation. The speaker arraigned the thoughtlessness and carelessness of many money-makers in their mad rush for wealth. Of course this brings a lack of discipline and disregard for law. Home and school must join hands in the search for the responsibility for this unsatisfactory attitude.

The *Chicago Tribune* in editorial comment upon this "significant address" says there is no new thought in this address of Mrs. Blaine; it is symbolized by the "Little Red School House;" it expresses the fundamental convictions of our forefathers. The *Tribune* adds:

Mrs. Blaine's powerful appeal is to the public as well as to the teaching profession.

Unquestionably the greedy materialism of much of our American life, the narrow egoism of our individual energies, the "general lack of discipline and regard for law," all of which forces not only weaken but will most certainly destroy the republic—these must be combated not by laws and machinery, but in the hearts and minds of men. In this constructive work, perhaps, the school must be the chief instrument. Mrs. Blaine's challenge is arresting.

There is lack of responsibility in the government and for the government. Is our school system likely to fortify its growing citizens against this deadly evil which must be striking at the root of our national life?

Responsibility is the first quality the right school life must develop. Yet I cannot see, as I think over schools in general, with their red tape methods of discipline, that responsibility has much chance for consideration or for growth.

There is thoughtlessness and carelessness for others in all the relations of life. How can we even talk of supposing that we are arousing by our education a civic sense of caring for the whole when the fundamental basis of the plan for school achievement is for each pupil to get out all he can for himself regardless of, or even essentially against, all comers. This is ingrained in the whole system.

But Mrs. Blaine must not be too hard on the teachers. A fountain cannot rise higher than its source. If on every hand they find the parents of the pupils entrusted to them resorting to all kinds of combinations and strategies in order to increase their income, while the incessant clamor of these parents is for a more "practical" education, and the curriculum from the kindergarten to the university is more and more insistent upon the technical, manual training, "bread-and-butter" activities of life, is it a wonder that the teachers should conclude that it is time for them to "enter the game" and look out for the No. 1 that no one else will care for?

And again it must be remembered that the idealism, the public spiritedness and disinterestedness called for by Mrs. Blaine must come not with instruction but by inspiration. These high ideals come by contagion, not by talking or by preaching. The child enmeshed in luxury at home cannot be expected to respond to the call of self-denial and restraint in the school. The simple life, which is inseparably associated, particularly in youth, with the sincere life, is a thing to be practiced rather than avowed, it is a matter of living and not of learning.

Mrs. Blaine's words carry a message to fathers and mothers, to home-makers, tax-payers, voters and citizens everywhere. The burdens of poverty are dire, but the menace of wealth is more severe. The hunger for luxury, the ease and competency that come from wealth, is the blight that spoils the power and spirit of the teacher and defeats the most generous scheme of public education.

It is hoped that the women of Chicago will hear and heed the invitation in Mrs. Blaine's message, that they may become leaders of the new Democracy that leads to some kind of an enlightened brotherhood, a comradeship more powerful than can be bought for dollars, a higher fellowship than is offered by "Society," spelt with a capital S. Bread and butter is necessary to life, but a life devoted chiefly to bread-and-butter quests is not worth living.

Municipal Government by Commission

It is not long ago that Bismarck twitted us with the charge that Americans did not know how to run cities. He told us that our municipal affairs were a total and shameful failure. He had a fairly good basis for his charge. And nothing ought to please Americans more than any outlook toward city government on a business basis. The commission form of municipal government promises just this change. The ward system with which we have heretofore worked was political at the outset, unbusinesslike in its methods, and drifted toward an oligarchy of robbers. It was originally a makeshift, because we really did not know how to govern a crowd. Our republican system in scattered neighborhoods had become more and more representative as the population grew in numbers, yet the people to a considerable degree really managed their own affairs. Our cities, however, have been in no sense of the word representative of popular government.

The fundamental principle of the new municipal conception is that a city is nothing more nor less than a corporation, a co-operative association to transact

community affairs. It should be managed, of course, in the most simple and direct manner conceivable. The men placed in charge, instead of being considered governors, should be held to be business men. A municipal government should not be patterned after a national government. It should be simple, straightforward and responsible. It should be free from all sorts of red tape. It should be prompt and scarcely touched by party influence. The governing members should be so few that they should not represent wards or local influences, but stand for the whole public.

It was the Galveston disaster of 1900 that gave birth to the commission plan, which is now sweeping over the whole country. The great storm and tidal wave turned the city into a social wreckage, in which the old ward system of government broke down entirely. To save the city from mob rule, the business men organized the city on a purely business basis. The plan worked wonderfully well, and as soon as it was brought to the attention of the people it spread from city to city throughout tthe state and then over a considerable section of adjacent states.

It was provided that the people of any community may by majority vote dispense with all ward lines and city councils, and in place thereof select five men, one as Mayor and four more to constitute his council. These are to be elected at large, and in their hand will be placed all authority for conducting the city's affairs.

By this simple system the ward caucus is got rid of and that breed of small politicians that run ward politics find themselves eliminated. There is just one ticket before the whole city, on which is placed a list of names for Mayor and for councilmen. The electors of the city vote one ballot, marking their one choice for Mayor and for four councilmen. When counting the ballots the two candidates for Mayor and the eight for councilmen who get the most votes, become the nominees for the regular city election. The ballot for this election is arranged without any ward or party designation, and once more all the voters of the city use one ballot, marking their choice for Mayor and four councilmen. The result is easily determined.

Here are five men selected, very easily, and almost without the possible touch of professional politicians. Full authority is given these five men to conduct the affairs of the city, and all the city business is divided into five departments. These five are the department of public affairs, the department of finance, the department of public safety, the department of public improvement, and the department of public property. The Mayor becomes the general manager of the city's business. Each one of the councilmen becomes responsible for his own department. The Mayor has a vote, but no veto.

This council can never hold a secret meeting. The appointive officers of the city are directly responsible to the council, and this body can remove from office any one who proves incompetent. No member of the council can be interested directly or indirectly in any contract or job of work done for the city. If the council proves derelict in any direction, the people by majority vote can supplement their work. By referendum any objectionable action of the council can be annulled by the voters. In other ways the governing body is under very close supervision and control of the people. Salaries to be paid are fixed according to a schedule based on population; monthly statements of all business affairs must be made public; and the people by a majority vote may at any time turn back to the old plan, but only after a six years' trial. This is the Galveston method, ripened and amended as you find it in operation in the Northwest.

On the face of it this plan is expensive, but the records of every city that has adopted it show that there is a very positive saving. The Mayor and councilmen are paid more money than under the old ward system, but they must give their personal supervision to the city and its affairs,—a plan which saves thousands of dollars annually in every case. In every case also the tax levy and municipal debt are decreased, while there is an increase in the amount of public improvement.

It has been feared and prophesied that this system of government would give opportunity for bad men to get control of a city. It has proved to be exactly the other way, for every officer must secure a majority of all the votes cast in the city after running the gauntlet of an open primary. Under this new system no franchise can be disposed of by a clique, or any other property of the people be either given away or sold out of their reach. Franchises are reserved to a direct vote of the people.

It is irrational to allow national parties, with national issues, to crowd down upon a city and overwhelm municipal interests or to organize voters on lines alien to practical business affairs. Each city has its own local propositions that can only be determined on the basis of local advantage and local economy. The old system has not only failed of economy, but has thrown all our cities into the hands of the corrupt and the corruptionists. From the city have gone out influences affecting the surrounding country in one direction, and in another influencing national politics. With the enormous growth of urban populations this corruption has become vitally dangerous. Government by Commission appears at present to be a providential interruption of a corruptive process and a most fortunate civic inspiration.

E. P. POWELL.

THE PULPIT

Civic Idealism

I. Relation of Religion to Civics..

By Edwin A. Rumball, Rochester, N. Y.

The religion of life is necessary to the life of religion. Life never grows tired. It is always fresh and invigorating. It is the expression of life in some one form that may become wearisome. The greatest restfulness in life is fresh activity, new expression.

So with the religion of life. Let religion run in one groove and the groove becomes a rut. Religion above all things needs the everlasting challenge of the many sides of life to keep it fresh and efficient. Thus the only apology necessary for the introduction of civics in a church service is that it is essential to the adequate cultivation of an all round idealism. In these days, the spiritual idealism which is not at the same time a civic idealism, can hardly lay claim to be an idealism at all. That men and women should try to make their city righteous, efficient, beautiful and friendly is to have citizens expressing the unseen eternal verities of the soul in terms just as fundamental to life as those which directly concern the church. So we spend our time on this subject for the good of our religion. The very existence of vital religion is menaced if we do not think on these things.

It has always been so. The times in the past when religion was growing weary and unattractive, were revived by men who began to express the thought of God in civics and social righteousness. The spirituality of the great Hebrew Psalms had its source in the civic sermons of the prophets. It was their word that freshened time with truth and good. The holy city was of no use in heaven, and they saw it coming down out of heaven from God. Here is where such a city is wanted and all up the ages wherever men have grown earnest in their religion, whatever name it has borne, we find that its civic expression has been inevitable.

Religion's need for civic expression is particularly true of the modern church. Wide awake churches long ago realized that their wakefulness came from their expression of the thought of God in human brotherhood. But the city as a challenge to our religion has hardly given the churches yet much care. We are only just beginning to recognize that our denominational differences are dead issues. We still hold a little aloof from the civic expression of religion as if it were not so religious and dignified as its denominational manifestations. We are yet given to the imagination that it is our particular creed or lack of a creed that attracts men and women to us, instead of what we are doing for God and our fellowmen. I not only say that the vitality of our religion requires civic expression for its endurance, but that the day has come when men will support that church best which stands most for the application of religion, irrespective of whether it be Baptist application or Unitarian application, so long as it is applied righteousness.

The very existence of the churches depends largely on this application of religion. Most churches, including our own, have attracted support by the things they have stood for intellectually. Fearing to proselytise we have quietly opened our church doors and have remarked that if anyone wanted to come, why, the door was open! It is not at all remarkable that we have felt a little ashamed to do as Jesus said, "Go out and compel them to come in." All we could say would be, "We think in this particular way about life and religion, cannot you begin to see with us and join us?" The world of men and women is growing tired of that kind of invitation. The church must make a different kind of appeal. It must stand for the very best that Jesus practiced. The church will then be able to say, "See here, this is what we are doing, this is the helpful part we are bearing in our community. All these homes are brighter, these children made better citizens, and so on. This is a little bit of the democracy of God that we stand for, won't you come and help us?" If we openly and frankly stood for these things men and women would want to join. They like to stand for that kind of religion. We have said that God is love for a long time. Now we need men whose religion is so deeply filled with that love, that they will lead us to the next application of the old truism. But not only does the church need such broadening and deepening, but today it faces in the modern city the greatest challenge of its fundamental positions. Nearly all the people of the civilized world are beginning to live in cities. From motives of industrial necessity and community sympathy, the cities are growing larger every year. In England four-fifths of the people live in cities and the other fifth is a diminishing fifth. In this country, which until very recently was called agricultural, thirty millions live in cities. In the Eastern states, the percentage is nearly as high as in England. In New York State nearly 70 per cent of the population is to be found in cities. In Rhode Island, it is 80 per cent. Of course some of the cities are very small, but so rapid is the growth, that it not only leads to the conviction that the city has come to stay, but in another century our large cities may have in them twenty millions of people. The tendency is to create many Londons, and for all the work of the thousands of churches in London, that city is the greatest challenge that religion has ever received. Shelley used to say that "Hell is a city much like London." One-third of the crime of England is committed in London. That it is not one-half is doubtless due to the fact that much of its lowest life is so low that there is not even vitality enough to produce criminals. Its thousands of homeless citizens, unemployed, ill-nourished and hopeless, form a condition of things which we do not yet know in this land.

The needs of the city are so great that most religion seems helpless when facing them. Indeed, the half-hearted, half-moral, non-political religion of most people is totally inadequate to meet them. The day is gone when religion can go to the under-fed and poorly clad with a tract, the day is nearly over when it will be content to go only with charity; religion must be active against the causes of such injustice and wrong-doing before it will have any right to advise patience in tribulation. I marvel when I read that such a person starved to death, and another in despondency killed his family and himself because he could not provide for them. Why did he not steal? Why did he not rob you

and me? I have met in the slums and around the docks in London, men who were but living skeletons, and yet their patience and virtue or something was stronger than their hunger and cold, for they did not harm anyone. I am sure that if some of us endured the evil housing, un-employment, low wages, tuberculosis and other social evils of our city life we would need more religion than most of us have to keep us virtuous. There is but one word for such wrongs, they are an "abomination unto the Lord." In order that they may also be such to us, our list of sins must be revised. We have not enough. After pride, avarice, lust, lying and theft we should add such sins as the possession of unearned, unfaithful wealth, sharing in the causes of congestion of population, low wages, tuberculosis, prostitution and so on. On our old list of sins, it was possible for us to go over them and check off some of which we were guiltless. But this revised list points the finger at all of us, saying, "Thou art the man." Every social sin comes back at us with its unanswerable condemnation.

For a long time the church challenged the city, now the city challenges the church, to produce a religion equal to the task of abolishing the great civic and social wrongs of our cities.

Some of us already feel the coming of this greater religion which will be so deeply personal that it will have to be social. Mazzini has said that "The first one who makes a religion of democracy will save the world." It really does not wait to be made. God made it long ago, and placed its foundations deep in human nature. Let us see some of the ways in which it works. William H. Baldwin, Jr., said, "All business should be done so that the advantage is distributed." Practice that and you will see one flower of the religion of democracy. I read of one of our large cities tearing down old buildings in a congested section in order to provide a playground for the people's children. Do that and you will see the blossom of the religion of democracy. Many cities are beginning to show by their works that politics must have some reference to the living conditions of the people, in home and factory, and everywhere such activity tells of the coming of a true democracy of God. **The religion of democracy is the enthusiasm of the people for God and his ways.** But we can never awaken in the people any enthusiasm for God and his ways, until they see in our religion that his ways mean helpfulness, civic interest and social justice. Amid the turmoils of last century, Carlyle said, "An unspeakable religion is struggling to speak itself." I think he would say the same again today. The herald of God has gone forth promising everywhere the best life to those who will live in the interest of others, and here and there men and women are grouping themselves together to win the triumph of their ideals for the city of God upon the earth. It seems as though new hope is coming. The real gospel is, God is here and everything freshens when he is really living in the lives of the people of the community. The men and women who first were called unspiritual and material for thinking that religion meant playgrounds, good housing, good wages and proper factory conditions can now be hailed as spiritual idealists. **No man is a materialist simply because there is matter and substance in his religion!** In closing let me call your attention to a call of God which above all other calls during the last hundred years has brought vitality to the evangelical churches. This call made men and women enthusiastically go to foreign lands to preach and live their gospel. All effectiveness found in the evangelical churches today is largely due to its missionary movement.

Today for the quickening of all churches there comes another call: the capture of the cities for God and his ways. It is a task which challenges the omnipotence of God in men. The city has come to stay, have the churches come to stay? Sometimes it does not look like it. In another century all of our cities will be larger by hundreds of thousands, are we just as certain that the churches will have become the homes of the religion of democracy? The business men of our city are planning for the future growth of our city, and buildings and traffic avenues are being planned in view of it; what plan have the churches? The politicians are in dead earnest, what enthusiasm have we? During the next few weeks we shall come closer to our subject, but today the call is for the churches to urge righteousness in charters and ordinances that the city of God may come to earth where it belongs rather than be in heaven where it is of no use.

A VERITABLE POEM OF POEMS

Mrs. H. A. Deming of San Francisco is said to have occupied a year in hunting up and fitting together the following thirty-eight lines from thirty-eight English poets. The names of the authors are given below:

1—Why all this toil for triumphs of an hour?
2—Life's a short summer, man a flower.
3—By turns we catch the vital breath, and die,
4—The cradle and the tomb, alas! so nigh.
5—To be is better far than not to be,
6—Though all man's life may seem a tragedy;
7—But light cares speak when mighty cares are dumb,
8—The bottom is but shallow whence they come.
9—Your fate is but the common fate of all;
10—Unmingled joys here to no man befall.
11—Nature to each allots his proper sphere,
12—Fortune makes folly her peculiar care;
13—Custom does often reason overrule,
14—And throw a cruel sunshine on a fool.
15—Live well, how long or short, permit to heaven.
16—They who forgive most shall be most forgiven.
17—Sin may be clasped so close we cannot see its face—
18—Vile intercourse where virtue has not place;
19—Then keep each passion down, however dear;
20—Thou pendulum betwixt a smile and tear;
21—Her sensual snares, let faithless pleasure lay
22—With craft and skill to ruin and betray;
23—Soar not too high to fall, but stoop to rise.
24—We masters grow of all that we despise.
25—O, then renounce that impious self-esteem;
26—Riches have wings, and grandeur is a dream.
27—Think not ambition wise because 'tis brave,
28—The path of glory leads but to the grave.
29—What is ambition? 'Tis a glorious cheat.
30—Only destructive to the brave and great.
31—What's all the gaudy glitter of a crown?
32—The way to bliss lies not on beds of down.
33—How long we live, not years, but actions tell;
34—That man lives twice who lives the first life well.
35—Make then, while yet ye may, your God your friend,
36—Whom Christians worship, yet not comprehend.
37—The trust that's given guard, and to yourself be just;
38—For, live we how we can, yet die we must.

1, Young; 2, Dr. Johnson; 3, Pope; 4, Prior; 5, Sewell; 6, Spenser; 7, Daniel; 8, Sir Walted Raleigh; 9, Longfellow; 10, Southwell; 11, Congreve; 12, Churchill; 13, Rochester; 14, Armstrong; 15, Milton; 16, Baily; 17, Trench; 18, Somerville; 19, Thomson; 20, Byron; 21, Smollett; 22, Crabbe; 23, Massinger; 24, Crowley; 25, Beattie; 26, Cowper; 27, Sir Walter Davenant; 28, Gray; 29, Willis; 30, Addison; 31, Dryden; 32, Francis Quarles; 33, Watkins; 34, Herrick; 35, William Mason; 36, Hill; 37, Dana; 38, Shakespeare.

The "Eternal Or" of the Librarian

As libraries are made of books, and the collecting and dispensing of these is the chief end and aim of the good librarian's life, there may be points of interest between him and one whose work, in quite a different way, has been concerned with books, who, like the librarian, has lived his life among them; who has written them, edited them, printed them, published them; who, most of all, has been engaged in attempts at estimating them, trying to form a judgment of their rank and value, not only in cold and formal print, but often in a prior stage of their existence, before they were printed, with many aspiring manuscripts that never would be books at all; who has always been glad to praise them when he could, sorry to blame them when he must, and anxious chiefly to arrive as nearly as might be at a just and fair appraisal of their worth. And here, it would seem, might perhaps be found matters of common interest regarding books, and topics bearing upon the work and problems of librarians.

For many, if not for most librarians, the most vexing problem of their professional lives is, perhaps, the ever-pressing problem of book-selection. Every new book that is presented or announced flings at them its disturbing challenge. The average library can buy but few of all the books that are offered, and but one of the many the librarian would like to buy. Which shall it be?—*This?* Or *That?* Or *T'Other?* Ever the "Eternal Or," and ever teh necessity of choosing. The problem is a more than doubly complex one, since every choice of a book for purchase involves the rejection of others perhaps equally desirable. This rejection, indeed, is often the most trying part of the affair, since it seems to affix to many excellent and desirable books the stamp of the librarian's disapproval. But they cannot possibly accept all the books that are offered them. They must weigh, deliberate, and choose. And so comes the "Eternal OR," the hard necessity of choosing. And the choice must be made wisely—in peril of peace with the Directors, and with the Anxious Reader who expects to find the special book he long has sought and mourns because he finds it not. The librarian might well take to heart a paraphrase of Carlyle's words from Goethe,—

> Scan all the Book Lists—
> Study their pages
> Of books for all ages—
> Then hear the Voices:
> Choose well, your choice is
> Brief and yet endless.

The problem of book-buying is, of course, much harder for a librarian than for a private buyer. Not only is it more difficult for a conscientious person to spend another's money than to spend his own, but the considerations involved in the selection are vastly more complex. The librarian must not only take the responsibility of making purchases for other people, but must distribute his purchases as judiciously as he can through all fields and provinces of literature. Not only must his quest extend to the general fields of science, history, or philosophy, where tests of scholarship and knowledge may be more definitely applied and the judgment of experts be available for his guidance, but he must be alive to the claims of special works in the newer and more novel fields of research or speculation, where the attempt to keep up with what is really new and vital, while at the same time shunning what is freakish and unworthy, may well bewilder him and make him wish there were no such things as "advanced thought," or any further "extension of the boundaries of knowledge." Biography and memoirs are perhaps less difficult—the name of the subject and of the writer being sufficient for at least a preliminary clue to the importance and interest of a book.

It is in the fields of fancy and imagination, however, that the task of selection is undoubtedly hardest—the books which appeal to the largest number of readers, and the ones in which the range in merit from worst to best is greatest. The most difficult problem of all is probably the New Novel. Happy is the librarian who has a *real* book committee to take or share the responsibility in this field. Without this aid he must seek light and guidance from whatever source he may. Perhaps he tries—often vainly—to read some of the newer books himself; or a kind member of the Board may be persuaded to give the library the benefit of his literary zeal and knowledge; or friends of the librarian will report their impressions of a book—sometimes in too diffuse a manner to be of much practical service, sometimes with the cryptic but sufficient formula, "n. g."

In any event, the most catholic-minded and impartial of librarians will not succeed in quite satisfying all classes of readers. Any general approval of his selections he need hardly hope for; expressions of disapproval are much more likely to be heard. The reader of fiction who is impatient for the latest, if not the most sensational, novel is scornful at seeing good library money spent for "poky old books" on religion and philosophy; while the reader of "solid literature" is pained to see the concessions made to the perverted tastes of readers of "silly novels." All these classes have their rights in the library, and a right to the expression of their opinions. The librarian is a servant of the people, who are really his employers. He is a literary caterer, whose business is to find out what the public—*his* public—want, and to supply this want, within reasonable limits, to the best of his ability and resources. His business in buying books is to buy the best of those that are offered; not merely those that are best in themselves, or best for him, but those that are best for *his* library and *his* public—those that will give the most satisfaction and the most profit to the community that supports the library and him. This does not mean that he is not to direct readers and raise the standards of taste whenever he can; he should try to lead and guide in the right direction—but he should not be too keen to act as guide, nor keep so far ahead of the procession as to be out of sight of it.

Into the great field of literary criticism in general it is not intended here to go; the principles of literary criticism are matters not for a paragraph in a brief address, but for a book or an extended and finished essay, and these are presumably as familiar to librarians as to other classes of cultivated readers. What most concerns the librarian as book-buyer is the practical appraisal of books—something which will aid him most in grappling with the problem of the "Eternal Or" with which this paper was begun. In this appraisal, as practiced in literary journalism, comes first

what is known as the "Review," and next what is usually called the "Notice." The terms are rather loosely used; indeed, the one is often only a briefer form of the other. The Review is more extended, and goes more deliberately into a description of the book, with a more or less careful consideration of its defects and merits; the "notice" is usually confined to description mainly—though in cases where approval or condemnation may be safely and unqualifiedly expressed, this is often done tersely and emphatically; and the value of the opinion, unsupported by the citations of evidence that would be expected in a long review, will depend on the character of the journal or the writer giving it. The ideal appraisal of a book, for the purposes of a librarian, would be somewhat like the analysis of a chemist, formulated in the verdict, "Here is what you gave me; here is what I find it to contain," signed "Helmholtz, Chemist," or "Hazlitt, Literary Appraiser." But such short-cut processes as are possible for insensate matter can hardly be applied to that living thing, that something next to the human soul, a Book.

In one respect, it is true, the really authoritative book review should resemble a chemical analysis: it should be the product of an expert, and bear the warrant of his name—the reputable historical scholar for the new book in the field of history, the biologist for new researches into the origin and mystery of life, the geologist for geology, and so on down the list. Of course, this method of treating books in the domain of exact knowledge, of science properly so called, will not apply to books of a very different class—to poetry and fiction and some other categories whose appeal is to the taste and judgment and experience of readers, rather than to exact knowledge or established principles of science. In these cases, so long as taste is something not to be disputed about, opinions must continually differ. The most we can reasonably ask is that criticism in these fields shall represent a taste that is cultivated and that rests upon such canons of literary art as may fairly be called established. It may properly be required of all reviews in serious literary journals that they be intelligent and impartial, without desire either to praise or blame, but only to be just; they should be instructive and informing to the reader; they should be interesting, or as interesting as the subject may reasonably allow; they should be appreciative and sympathetic rather than destructive and severe, not savage for the sake of appearing smart; they should be honest,—as free from unworthy motives of gain or profit as a librarian is free from a desire to steal the books entrusted to his care. Fairness and disinterestedness must be required of all reviewers; the editor is responsible for their selection, but not for their opinions. "Tell us exactly what you think of this book—its merits and defects, and all about it that you think worth while," are the instructions, expressed or understood, sent out with every book that goes to a reviewer from the editor of any literary journal worthy of the name. Even such details as the amount of space to be given a book are left largely to the reviewer to be decided according to his judgment of the book's importance after examination. The competent and experienced reviewer will rightly expect reasonable latitude in such matters; and he will rightly expect also freedom from editorial interference with his opinions and conclusions. With this freedom and confidence goes also the assumption of good faith and fairness on the part of the reviewer. He must write with a full sense of his responsibility; he must not say things he is not prepared to defend and prove if necessary; and he must be personally disinterested. Reviewers who, whatever their other qualifications, make their reviews occasions for "log-rolling" for friends or "getting even" with enemies quickly find themselves undesired by the discerning editor. It is not only a matter of conscience—the whole existence of a literary journal is based on its reputation for honesty and fairness; its obligation is always to its readers, and its chief value is given by the hold it has on their esteem and confidence. A journal with any pretense to influence and standing in the literary world could find no shorter road to suicide than by forfeiting the respect and confidence of its readers by sordid methods and unworthy aims. It is sometimes fancied that advertisers—publishers of books—exert a pressure upon literary journals adverse to their literary independence. This would mean that the publishers—who are usually shrewd and intelligent men—would try to destroy the one thing that gives the journal influence with its readers and hence value for their advertisements; and publishers worthy of the name have not only too much shrewdness, but too much self-respect and decency, for such a course. The hold a journal has on its readers is the very cause of their advertising in its columns; otherwise they would do their advertising in papers of a different class but of far greater circulation.

Some comments have lately been made by a competent observer (Miss Helen E. Haines, formerly editor of the *Library Journal*) on the decline of book-reviewing in this country. If, by this term, is meant the old-fashioned literary essay, with some notable book serving as a text—the method used so cleverly by Macaulay and Jeffrey in England, and by Ripley and Whipple and Lowell here—the statement is doubtless true. One explanation may probably be found in the decline of the literary essay; another in the immense increase in book-production, and in the demand of the book-reading public, not for elaborate essays on a few books, but for information and appraisals on a large number of them. It is obviously impossible for any literary journal to give extended reviews to all the books that might be thought deserving of such treatment; their number is too great. In spite of the comparatively small number of extended critical reviews now published, there probably never was a time when so much attention was given to books by the newspapers as now. Twenty years ago, the "literary department" or "supplement" was a feature of but a few of the larger dailies; now most dailies in the larger cities make at least a pretense to a "literary supplement," which, while often having no great literary importance, at least attests the increasing volume of new books and the growth of interest in them. Authoritative critical opinions are scarcely to be looked for from such sources; but they may perform a certain service in the diffusion of literary news to the general public.—*From an address before the American Library Association at Pasadena, California, by Francis F. Browne, Editor of The Dial.*

The powerful means to true happiness in life, is to let flow from oneself on all sides, without any laws, like a spider, a cobweb of love, and to catch in it all that comes to hand.—*Tolstoy.*

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THE FIELD

"The World is my Country, to do good is my Religion."

TOWER HILL NOTES

The Summer School on Tower Hill was opened last Sunday with the usual religious service, the Rev. O. C. Helming, pastor of the University Congregational Church of Chicago, who is a summer resident, preaching the sermon on "Rest," and Mr. Jones conducting the service and making the preliminary announcements.

Miss Bertha Howe is to give three Nature studies a week at 9:30 a. m. These studies will be given partly in the form of informal talks and partly as field work.

Mrs. Cora Stanton Brown will give two morning hours and one evening each week to the interpretation of music, with illustrations by the violin and the human voice.

Mr. Jones' lessons on Primitive Man will be given every morning five days in the week at 11 o'clock. Friday evenings will be given to literary studies.

"The Poets of Nature" was the theme night.

The attendance is prompt and large, and others are coming.

THE FIRST AMERICAN EXCHANGE POET TO GERMANY

This is the age of cultural exchange between the nations, and George Sylvester Viereck, the brilliant young author of "Nineveh" and "The House of the Vampire," enjoys the distinction of being the first American poet to visit Germany in behalf of American poetry. Rudolf Herzog expects to return the compliment from the German side. Mr. Viereck, who may claim to be a unique representative of German-American culture in that he is bi-lingual both in his creative work and in his editorial labors on "Current Literature" and the "Rundschau Zweier Welten," opened his campaign in Berlin University at the end of May. He spoke before the Students' Association, taking as his subject "America, a Country of Poets." In introducing him, Privy Councillor Professor Alois Brandl, Director of the English Seminary in Berlin, paid him a remarkable tribute. "One needs to look back," he said, "as far as St. Augustine to find the autobiography of so youthful an author (referring to Viereck's "Confessions of a Barbarian"), to wander back into the fourteenth century to meet with a poet who expresses himself equally well in two languages." Ludwig Fulda, the distinguished dramatist, who also spoke, said that he felt that he himself had been the first German exchange poet, and told in humorous vein of his initial meeting with Viereck in New York harbor. Fulda regarded Viereck as a unique and characteristic representative of modern poetry in America, as one who had taken upon himself the important mission of establishing closer cultural relations between the Old World and the New. Viereck's lecture was divided into two parts. In the first, he told most effectively how the American poets, repelled by the noise, superficiality and strife of every-day life, had taken refuge in inner problems, social, ethical and philosophical, and that intentionally they had refrained from all that was blatant and even passionate, a circumstance which explains the minor part erotic sentiments play in their works. The poets of America, said Viereck, betray beauty in order to serve ethics alone, and they look for their laurels in religious rather than aesthetic fields. This predominant religious note, he felt, does not always sound great depths, but not infrequently becomes a shallow rhetorical, theological reflection. The second part of the address dealt with contemporary American poets. "There were pictures drawn with the rapidity of the lightning change artist," says the *Berliner Tageblat*. The *Berliner Boersen-Courier* commented on the occasion as follows: "The youthful, slender, agile American guest, thus warmly welcomed, read his lecture from a bulky manuscript, but it was graceful and easy reading, full of warmth and expression, interspersed with occasional improvisations. When Nikolaus Lenau came back from his visit to the New World, he spoke of America as a country where the birds do not sing and the flowers have no fragrance. It took a long while before the Old World learned to understand the New, and only the latter day exchange poets, such as Fulda, Hauptmann, Wolzogen, have carried away cheerful impressions and voiced them warmly and often enthusiastically. America is not only the land of trusts and sky scrapers. Its imagination may find expression in the wizardry of Edison, in stupendous traffic systems; and still it has the imagination of the poet that finds expression in rhyme and rhythm." * *

THE GRANGE AND PEACE

The World Peace Foundation in Boston has published in a special pamphlet entitled "The Grange and Peace" the able and stirring report of the Committee on International Peace adopted by the National Grange at its annual convention in 1909. There have been few more impressive brief impeachments of the war system than this, and there is no doubt that the report expresses the deep convictions of substantially the whole body of American farmers as to the wastefulness and wickedness of war and the monstrous armaments of the nations. The report is signed by Mortimer Whitehead, F. N. Godfrey, C. O. Raine, and N. J. Bachelder, certainly among the strongest names associated with the National Grange. Already in 1907 Mr. Bachelder, in an address before the New York Peace Congress upon "Agriculture and the Peace Movement," had expressed the warm sentiment of the agricultural classes of the United States in behalf of international fraternity and coöperation; and a strong report, animated by the same spirit, was submitted by the Committee on Foreign Relations and unanimously adopted by the same convention of the National Grange, in 1909, which adopted the report of the Committee on International Peace above referred to. This report also is included in the pamphlet issued by the World Peace Foundation. There is also included the resolution adopted by the convention of the National Grange in 1910 endorsing the remarkable work of the International Institute of Agriculture. This resolution expresses with warrant the peculiar pride and satisfaction felt by the Grange in the fact that it is in the field of agriculture that the work of international organization has achieved one of its broadest and most beneficent results. The pamphlet containing all of these important papers is freely distributed by the World Peace Foundation, and all of our agricultural people should carefully study it.

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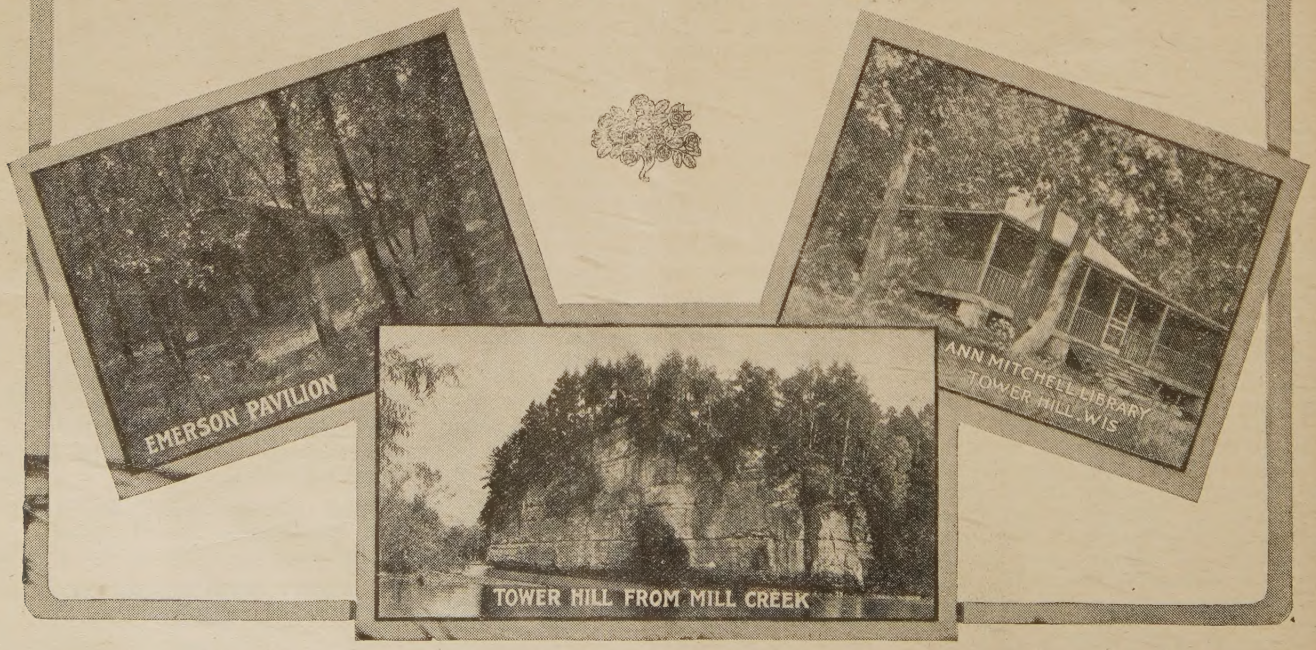

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25. The Ten Commandments, 5th and 7th.
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27. The Origin and Growth of Easter.
28. The Origin and Growth of Christmas.
29. The New Commandment of Jesus.
30. A Civic Code: Sources of Wealth.
31. A Civic Code: Poverty, Living Wage.
32. A Civic Code: Rights vs. Duties.

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Kindly suggested by Professor Starr of the University of Chicago, Professor Kelsey of the University of Pennsylvania, and Louis Wallis, Esq.

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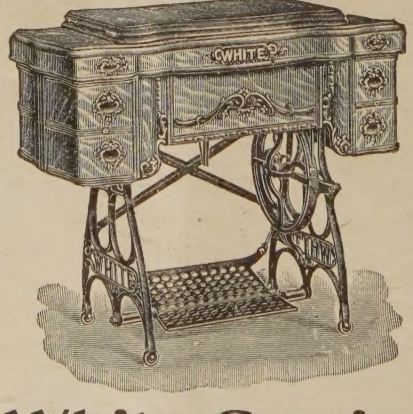

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